

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"Repent: for the kingdom of heaven is at hand."*—JESUS CHRIST.

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## OBJECTIONS TO POLYGAMY.

REMARKS BY PRESIDENT GEO. A. SMITH, DELIVERED IN THE TABERNACLE,  
SALT LAKE CITY, MAY 22, 1870.

REFERRING to the repugnance the world professes to entertain for polygamy, President Smith said—

There is no [other] principle, however, that the Latter-day Saints have that there are objections made to. I believe we are all right with the exception of one principle, that is, pretty much right with the world. I know that when our folks were driven from Jackson County, Mo., by the mob, in 1833, one of the principal charges against us was that we anointed the sick with holy oil and laid hands on them; that was declared to be blasphemy. But I believe that our Christian friends have got so that many of them are willing that we should do that without the least objection in the world. But the great and terrible objection now is that the "Mormons" believe in a plurality of wives under certain circumstances. That is the great objection now, and the nation being entirely moral, every man being strictly in obedience to the laws of monogamy, and every woman in the nation strictly observing her vows, and the city of Washington being a place of true purity (?), why the idea of the people of Utah believing in a plurality of wives produces a horrible sensation and an awful stink.

Now the misfortune in relation to

us is that we believe the Bible—that good old sacred book. And we not only believe the Old Testament but the New, as well as the revelations which have been given through Joseph Smith in the present age. We do not practice plurality of wives because the ancients did; but the circumstances under which we are placed, and the revelations which God has given to us as a people make it necessary. It is required of us under certain circumstances. If every man in the United States will live strictly according to his vows, and step forward and marry every woman that wants to marry in the United States, we are willing to do the same; and if there are a few women left that can't get husbands, we will give them to the best men we can find, and it will be all right. We are perfectly willing to arrange it in this way. But as long as half the men refuse to marry at all, and half the women, for want of a suitable opportunity, are compelled to live in single blessedness, in open violation of the command of God to the human family to multiply and replenish the earth, we claim the privilege of having more than one wife, and we think we have good examples. For instance, our father Jacob, the man who wrestled with God, whose name God changed

from Jacob to Israel, and who was made by God the father of many nations, had four wives. Was God displeased with that man for it? Certainly not, for it is recorded by the Apostle John that the names of his twelve sons—the sons of four wives, the sons of a polygamist, are inscribed on the gates of the New Jerusalem. How are we going to get in there without acknowledging polygamy? A man says, "I will not go where a polygamist goes." If so you must not pass these gates, you must stop outside.

But must every man get a plurality of wives? I do not think there is an opportunity; we are not all good looking; but every woman on the face of the earth should have a chance to marry. And if a portion of the men are too corrupt, wicked, selfish and full of hell to perform the duty of husband and father, it should not deprive woman of the opportunity of filling the measure of her creation. That is what I have to say on the subject.

"We think it is immoral," say some. I do not think it is. I think the system enforced upon the Christian world by ancient Rome laid the foundation of degradation and immorality that the Christian system would have avoided if it had not been for the institution of monogamy. That is my impression about it. And when you pass a law that enforces such a system, you go astray.

Some will compare the system of plural marriage as practiced in Utah with the bigamy of different States. That is to say, a man marries two wives clandestinely, deceiving them, in violation of law, in violation of custom, and in violation of his honor. I am of the opinion that it is difficult to commit a higher crime than this. If a man have a plurality of wives, it should be in accordance with the law of God and the wishes of his family, and the association should be agreeable and natural.

It is not my intention, of course, to say a great deal on this subject; but as this is a great point, I wish our Christian friends to understand that the Savior descended from David—David the polygamist. I wish them to understand that he descended from the house of Jacob, the polygamist.

I wish them to understand that if they ever get into Abraham's bosom, they get to the bosom of a polygamist. I wish them also to understand that if they ever enter the gates of the New Jerusalem, they will have to pass by gates where the names of the twelve sons of Jacob the polygamist are recorded; and if they are offensive and disagreeable to them they are expected to stay outside, and that when they fight against these things they fight against light and knowledge.

"But," says one, "does not the New Testament condemn polygamy?" Where? In what place? In what definite passage? I have not been able to find it. In the days of the Savior, plurality of wives was a custom among the Jews to a certain extent. Josephus says that King Herod had several wives. Now, if the Savior had been disposed to do away with this and to introduce a new system, how easy he could have done it among his followers, by simply saying so in plain words. He said, "You shall not commit adultery." He discountenanced divorces, and proclaimed in the loudest and most positive terms against all sins, but what did he say about plurality? Not a syllable. How easy it would have been for him to say to his disciples, "You must have but one wife." But he never said it.

"But," says one, "didn't the Apostle Paul say that a bishop must be the husband of one wife?" I remember when Elias Smith was elected Bishop of the Stake of Zion in Iowa, a grave objection was raised in the Conference. Said they, "A Bishop should be the husband of one wife," but he had none, and they admitted him on the ground that he would get married pretty soon. Now suppose he had had two wives, under the law of God, would it have been any objection? Not the least. I understand Paul to mean that a Bishop should be a married man, without reference to the number of his wives.

My faith on this subject is that, if the laws of Great Britain and the laws of the United States were made to correspond with the laws of God on this subject, nine-tenths of the prostitution, infanticide, bastardy and cor-

ruption now in existence, would be done away in fifty years by a simple change of institutions. This is my faith and I have a right to believe it. and at the same time I have a right to be a citizen of the United States. This Bible must be burnt, annihilated, re-

pealed or declared worthless, and everybody become infidel, or the doctrine of plurality of wives has got to stand.

May the peace of God be upon you and all Israel, is my prayer in the name of Jesus. Amen.—*Deseret News*.

### A PLEA FOR RELIGIOUS LIBERTY.

A SPEECH DELIVERED AGAINST THE GULLOM BILL, BY HON. W. H. HOOPER, IN THE HOUSE OF REPRESENTATIVES, WASHINGTON, D.C., U.S.A., MARCH 23, 1870.

(CONCLUDED FROM PAGE 387.)

I trust, Mr. Speaker, that men abler and more learned in the law than I, will discuss the legal monstrosities of this bill, fraught with evil, as it is, not only to the citizens of Utah, but to the nation at large; but must be pardoned for calling special attention to the seventh section, which gives to a single officer, the United States marshal, with the clerk of the court, the absolute right of selecting a jury; and, further, to the 10th section, which provides that persons entertaining an objectionable religious theory—not those who have been guilty of the practice of polygamy, but who have simply a belief in the abstract theory of plural marriage—shall be disqualified as jurors.

To see what a fearful blow this is at the very foundation of our liberties, what a disastrous precedent for future tyranny, let us recall for a moment the history of the trial by jury, something with which all are as familiar as with the decalogue, but which, like the ten commandments, may occasionally be recalled with profit. Jury trial was first known as a trial *par pares*; by the country; and the theory was, that when a crime had been committed, the whole community came together and sat in judgment upon the offender. This process becoming cumbersome as population increased, twelve men were drawn by lot from the country, thus securing, as was supposed, a representation of the average public sentiment of the whole country, and which was further secured by requiring the finding of the jury to be unanimous.

A fair trial by jury, by our Anglo-Saxon ancestors, was regarded as so precious, that in Magna Charta it is more than once insisted on as the principal bulwark of English liberty.

Blackstone says of it—"It is the glory of the English law. It is the most transcendent privilege which any subject can enjoy or wish for, that he cannot be affected either in his property, his liberty or his person, but by the unanimous consent of twelve of his neighbors and equals; a provision which has, under Providence, secured the just liberties of this nation for a long succession of ages."

Our own people have been no whit behind the English in their high appreciation of the trial by jury. In the original Federal Constitution, it was provided simply that the "trial of all crimes, except in cases of impeachment, shall be by jury." The framers of the Constitution considered that the meaning of "trial by jury" was sufficiently settled by long established usage and legal precedent, and that the provision just cited was sufficient. But such was not the view of the people. One of the most serious objections to the adoption of the Constitution by the States was its lack of clearness upon this most vital point, and Alexander Hamilton, in one of the ablest and most carefully considered numbers of *The Federalist*, endeavored to explain away this objection. The Constitution was adopted, but the nation was not satisfied; and one of the earliest amendments to that instrument further provided that "no person shall be held to answer for a capi-

tal or otherwise infamous crime unless on a presentment or indictment of a grand jury," and that "in all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law."

Thus, Mr. Speaker, it will be observed with what scrupulous solicitude our ancestors watched over this great safeguard of the liberties of the people. Nothing was left to inference or established precedent, but to every citizen was guaranteed in this most solemn manner an impartial trial by a jury of his neighbors and his peers, residents of the district where the offence was charged.

Now, sir, is there any member of this House who will claim or pretend that the provisions of this bill are not in violation of this most sacred feature in our bill of rights? The trial by jury by this bill is worse than abolished, for its form—a sickening farce—remains while its spirit is utterly gone. A packed jury is worse than no jury at all. The merest tyro in the law knows that the essence of a trial by jury consists in the fact that the accused is tried by a jury drawn by lot from among his neighbors; a jury drawn without previous knowledge, choice, or selection on the part of the Government; a jury which will be a fair epitome of the district where the offence is charged, and thus such a tribunal, as will agree to no verdict except such as, substantially, the whole community would agree to if present and taking part in the trial. Any other system of trial by jury is a mockery and a farce. The standard of public morality varies greatly in a country so vast as ours, and the principle of a jury trial recognizes this fact, and wisely provides, in effect, that no person shall be punished who, when brought to the bar of public opinion in the community where the alleged offence is committed, is not adjudged to have been guilty of a crime. This most unconstitutional and wicked bill before us, defies all these well established principles, and strikes at the root of the dearest

rights of the citizen. I have an earnest and abiding faith in the bright future of my native land; but if our national career, as we may fondly hope, shall stretch out before us its unending glories, it will be because of the prompt and decisive rebuke, by the representatives of the people here, of all such legislation as that sought in the bill before us.

I have touched more fully, Mr. Speaker, upon the feature of the bill virtually abolishing jury trial, than upon any other, because of its more conspicuous disregard of constitutional right. But the whole bill, from first to last, is most damnable in its provisions, and most unworthy of consideration by the representatives of a free people. This is an age of great religious toleration. This bill recalls the fearful days of the Spanish inquisition, or the days when, in New England, Quakers were persecuted or banished, and witches burned at the stake. It is but a short time since the country hailed with satisfaction a treaty negotiated on the part of a Pagan nation through the efforts of a former member of this body, and whose recent death has filled our hearts with sadness, whereby the polygamous Chinese emigrants to our shores are protected in the enjoyment of their idolatrous faith, and may erect their temples, stocked with idols, and perform their, to us, heathenish worship in every part of our land unquestioned. And while the civilized nations of Europe have combined to sustain and perpetuate a heathen nation practising polygamy in its lowest form, and are hailing with acclamation the approach of its head, the American Congress is actually deliberating over a bill which contemplates the destruction of an industrious people, and the expulsion of the great organizer of border civilization. Can it be possible that the national Congress will even for a moment seriously contemplate the persecution or annihilation of an integral portion of our citizens, whose industry and material development are the nation's pride, because of a slight difference in their religious faith? A difference, too, not upon the fundamental truths of our common Christianity, but because of their

conscientious adherence to what was once no impropriety even, but a virtue? This toleration in matters of religion, which is perhaps the most conspicuous feature of our civilization, arises not from any indifference to the sacred truths of Christianity, but from an abiding faith in their impregnability—a national conviction that truth is mighty and will prevail. We have adopted as our motto the sentiment of Paul—"Try all things; prove all things; and hold fast to that which is good." The ancient Jewish rabbi, in his serene confidence that God would remember his own, was typical of the spirit of our age—"Refrain from these men and let them alone, for if this counsel or this work be of God, ye cannot overthrow it; but if it be of men, it will come to naught."

I have the honor of representing here a constituency probably the most vigorously lied about of any people in the nation. I should insult the good sense of this House and of the American people did I stoop to a refutation of the countless falsehoods which have been circulated for years in reference to the people of Utah. These falsehoods have a common origin—a desire to plunder the treasury of the nation. They are the children of a horde of bankrupt speculators, anxious to grow rich through the sacrifice even of human life. During the administration of Mr. Buchanan, a Mormon war was inaugurated, in great measure through the statements of Judge W. W. Drummond, a man of infamous character and life, and who is cited as authority in the report accompanying this bill. His statement, as there published, that the Mormons had destroyed all the records, papers, &c., of the supreme Federal court of the Territory, and grossly insulted the Federal officers for opposing such destruction, was, as I have been informed by unquestionable authority, one of, if not the principal cause of the so-called Mormon war. An army was sent to Utah; twenty or thirty millions of dollars were expended before the Government bethought itself to inquire whether such statements were true; then inquiry was made, and it was learned that the whole statement was entirely false; that the records were

perfect and unimpaired.\* Whereupon the war ended, but not until colossal fortunes were accumulated by the hangers-on and contractors for the army, who had incited the whole affair. These men, and numerous would-be imitators, long for the return of that golden age. They fill the ears of the public with slanders and with falsehoods; that murders are rife; that life and property are unsafe in Utah without the presence of large armies. They have even sometimes induced Federal territorial officers, through ignorance or design, to become their tools to help forward their infamous work. But since the railroad was completed, many of the American people have looked for themselves. They see in Utah the most peaceful and persistently industrious people on the continent. They judge the tree by its fruits. They read that a community given up to lust does not build factories and fill the land with thrifty farms. That a nation of thieves and murderers do not live without intoxicating liquors, and become famous for the products of their dairies, orchards, and gardens. A corrupt tree bringeth not forth the fruits of temperance, Christianity, industry and order.

Mr. Speaker, those who have been so kind and indulgent as to follow me thus far will have observed that I have aimed, as best I might, to show—

1. That under our Constitution we are entitled to be protected in the full

\* Extract from report of Gov. Cumming:

EXECUTIVE OFFICE,  
GREAT SALT LAKE CITY, U. T.,  
May 2, 1858.

SIR—

Since my arrival, I have been employed in examining the records of the supreme and district courts, which I am now prepared to report upon as being perfect and unimpaired. This will doubtless be acceptable information to those who have entertained an impression to the contrary.

I have also examined the legislative records and other books belonging to the office of the Secretary of State, which are in perfect preservation.

Very respectfully, your obedient servant,

A. CUMMING,  
Governor of Utah.

Hon. LEWIS CASS,  
Secretary of State, Washington, D. C.

and free enjoyment of our religious faith.

2. That our views of the marriage relation are an essential portion of our religious faith.

3. That in considering the cognizance of the marriage relation as within the province of church regulations, we are practically in accord with all other Christian denominations.

4. That in our views of the marriage relation as a part of our religious belief, we are entitled to immunity from persecution under the Constitution if such views are sincerely held; that if such views are erroneous, their eradication must be by argument and not by force.

5. That of our sincerity we have both by words, and works, and sufferings, given, for nearly 40 years, abundant proof.

6. That the bill, in practically abolishing trial by jury, as well as in many other respects, is unconstitutional, uncalled for, and in direct opposition to that toleration in religious belief which is characteristic of the nation and the age.

It is not permitted, Mr. Speaker, that any one man should sit as the judge of any other as regards his religious belief. This is a matter which rests solely between each individual and his God. The responsibility can-

not be shifted or divided. It is a matter outside the domain of legislative action. The world is full of religious error and delusion, but its eradication is the work of the moralist and not of the legislator. Our Constitution throws over all sincere worshippers, at whatever shrine, its guarantee of absolute protection. The moment we assume to judge of the truthfulness or error of any creed, the constitutional guarantee is a mockery and a sham.

Three times have my people been dispersed by mob violence, and each time they have arisen stronger from the conflict; and now the doctrine of violence is proposed in Congress. It may be the will of the Lord that, to unite and purify us, it is necessary for further violence, suffering and blood. If so, we humbly and reverently submit to the will of Him in whose hands are all the issues of human life. Heretofore we have suffered from the violence of the mob; now, the mob are to be clothed in the authority of an unconstitutional and oppressive law. If this course be decided upon, I can only say that the hand that smites us smites the most sacred guarantees of the Constitution, and the blind Samson, breaking the pillars, pulls down upon friend and foe alike the ruins of the State.

## AFFAIRS IN UTAH.

TESTIMONY OF COL. F. H. HEAD AND ALEXANDER MAJOR, ESQ.

[CONCLUDED FROM PAGE 389.]

By Mr. Cullom :

Q. Mr. Major, there is a law upon the statute-book of the United States declaring bigamy to be a crime; in your judgment, ought that law to remain on the statute-book or to be repealed, and if it remain, ought it to continue a dead letter, or ought the Government to enforce it?—A. Well, I must say I do not consider that it is a very wholesome thing for a community to have laws enacted and not to enforce them. If I had the administration of the law myself, with my knowledge of the condition of affairs in Utah, I certainly should not make

any attempt to enforce the present law. I would either repeal the law or wait till some other time before attempting to enforce it.

By Mr. Ward :

Q. Is not the population of Utah now large enough to entitle it to admission as a State?—A. It is.

Q. If the inhabitants should claim admission as a State, what would you do?—A. I would admit them.

Q. With polygamy?—A. Yes, sir, with polygamy. I would let a hundred thousand polygamists come in contact with forty millions of people, claiming, at least, to possess a higher

civilization. They are paying their taxes; they are behaving themselves in all respects, except as regards polygamy, as well as any other community within our boundary. If the Government should get into trouble and should call upon them for troops, I have no doubt they would furnish them.

Q How many troops did they furnish the Government during the rebellion?—A. We never asked them for any.

Q. How many did they furnish the other side?—A. None that I know of. I never heard of a Mormon going to war on either side.

By Mr. Buckley :

Q. Mr. Head has testified that in Utah, the State is placed beneath the Church; that the government is ecclesiastic rather than civil; would you admit a Territory, and permit that condition of things to continue?—A. I do not think that Brigham feels himself to be supreme over the Government, except so far as Church affairs are concerned—affairs that do not come into conflict with the organic law of the Territory.

Q. I understand that Brigham Young considers himself the head of the Church, and the controller of civil affairs as well as ecclesiastical; would you be willing for that form of government to continue in any State of this Union?—A. I understand that to apply to the settlement of their own affairs, and not to matters that would be within the province of State legislation. There is no controversy between the Mormons and the Government, except on this one question of polygamy. The men and women there have grown up in polygamy—

By Mr. Cullom :

Q. Well, we do not propose to kill them, but we do propose to stop polygamy, if we can.—A. They would certainly consider it as oppressing and persecuting them for their religion.

Q. Notwithstanding, it would only be the enforcement of the law of 1862.

A. Yes, sir; I recollect that last August or September I was in conversation with one of their presidents (they have three presidents). Several

Congressmen had been there recently on an excursion. There was considerable discussion regarding the difficulties between the Mormons and the Government. These leading Mormons alluded to the oppression they had endured from the Government, and from the Gentile world. I said, "Gentlemen, you ought not to complain of those persecutions, for you acknowledge that they have done a great deal to build you up." He admitted that they had, but that, notwithstanding the benefits which had resulted, he thought none the better of their persecutors. I stated, I believe, my firm conviction that life and property were as safe in Utah as in any other community in the Union. I have been in that country much with herds of stock, and men attending them; and the Mormons never troubled me, nor did I ever know of any Mormon interference, except when they burned the trains and took off the stock, to defeat the Government's object in getting in there.

By Mr. Ward :

Q. Did you never hear of any murders in that Territory?—A. Oh, yes.

Q. Do you not believe that Dr. Robinson was murdered?—A. Yes; I have reason to believe so.

Q. Do you not regard that as the result of Mormon interference?—A. Well, I cannot say. I never heard of any investigation of the subject. The people outside say it was the Mormons who did it, and the Mormons say they did not.

Q. You have always had friendly relations with the Mormons?—A. Yes, sir; I have always had pleasant relations with them.

Q. You have rather agreed with them upon these matters?—A. Well, I have never made it a point to denounce their religion.

Q. You probably sustained valuable business relations with them?—A. I have traded with them, sir, to an extent of hundreds of thousands of dollars.

Q. Your views were as well known to them as they now are to this committee?—A. Yes, sir; of course, my views were known to them.

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Thirteen thousand emigrants landed in New York the week ending June 4.

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JUNE 28, 1870.

### THE EMIGRATION.

At last there is a prospect of getting the emigration for this season under way. Doubtless some of the Saints have become almost tired of waiting, but an end comes to waiting, and then follows the reward, though before it comes patience is a cardinal virtue. Our first company of Saints, emigrating to Utah, will take passage on the steamship *Manhattan*, which will leave this port July 13, for New York. All persons who intend to go at that time, should notify us of such intention, either themselves or through their Conference Presidents, sending names, ages, and occupations, as soon as possible. They will be required to be in Liverpool not later than July 12.

The fare from Liverpool to New York will be £6 6s. each adult, or person over eight years old; £3 3s. for children between one and eight years; and £1 1s. for infants under one year. The above figures are specially intended for the emigrant Saints from the British Isles. Those from the Continent go under a slightly different arrangement.

The fare per railway from New York to Ogden will be £9 14s. for each adult, or person over twelve years old; £4 17s. for children between five and twelve years; children under five years, free. Each adult is allowed 100 lbs. of luggage free; children between five and twelve years, 50 lbs. free; children under five years, none; extra luggage, 8 cents per lb. A cent is nearly equivalent to a halfpenny. Those emigrants who have more than 100 lbs. of luggage, should pay here for the extra weight. Each person will require at least ten shillings for provisions while travelling on the railroad and while at New York.

The fare from Ogden to Salt Lake City is one dollar (about 3s. 8d.); half fare, 50 cents.

Each emigrant will need the following articles for use on the steamship, and they can be procured here, if preferred, at the prices annexed—water bottle (12 qt. 1s. 6d., 9 qt. 1s. 4d., 6 qt. 10d., 3 qt. 8d.); plate (3d.); tin cup (qt. 3d., pt. 2d.); spoon (1d.); knife and fork (6d.); wash-basin (8d., 10d., or 1s. 2d.); chamber vessel (10d.); marine soap (4d. per lb.); bed (double 3s., single 1s. 6d.); towels (6d. to 8d. each); bedding, etc.

The attention of all those interested is respectfully invited to the following extracts from a letter to us from Elder W. C. Staines, agent for the emigration in New York—

It is very necessary that each person should have a *shawl* or *blanket* to use while on the railroad. A *pillow* is a very good thing for those having small children. Last year many had all such things in their trunks and could not get to them when here, so such persons were compelled to go through without

anything of the sort, which is very fatiguing and disagreeable, especially for families.

For several years past, the President of the Company, while crossing the ocean, has collected the money the Saints wished to get changed into currency on their arrival here. I have found, for two years past, that it has been more trouble to the President than it has been profit to the people, as it is impossible to get ashore and get the exchange in less than four or five hours, and it takes quite as long to disburse it. Now they have an exchange office in Castle Garden, with an officer to see that the party gets his, or her, right change, and an emigrant can go and get his money changed in five minutes after he gets there, whereas the other way it would take more hours, and generally the emigrants want to purchase something as soon as they arrive.

Last season many of the brethren who returned from missions, had no funds to pay their passage home, or to purchase provisions for the journey, and on their arrival here they called upon me for money and a free passage to Utah. This was also the case with many of the Saints. I wish them to understand this season, if any come without being fully prepared with money for their railway tickets and sufficient to buy their food, etc., for the trip, that they will be obliged to stop here, for I cannot assist them in any way. I have been particularly careful to mention the above, so that no one might come here expecting me to help him, as many did last year, and some almost demanded help, and not a trifle either. What I did last year, I did cheerfully, but I have not got anything to do with this year.

My address is Box 3957 P.O., New York.

**ARRIVALS.**—Elders G. G. Bywater (of Salt Lake City), N. C. Edlefsen (of Bear Lake), Peter Brown (of Coalville), and Peter Madsen (of Brigham City), left Salt Lake City June 6, and New York per steamship *Nebraska* June 15, and arrived at Liverpool June 27, after a pleasant voyage. Elders Edlefsen, Brown and Madsen are on missions to Scandinavia, and Elder Bywater is on a mission to Europe. Elder Robert Smyth (of Payson), also on a mission to Europe, came with the company to New York. Elder Charles Davey (of Salt Lake City) accompanied the brethren across the sea, being on a visit to his friends in this country.

**THE WORK IN SCANDINAVIA.**—From the *Scandinavian Stjerne* of June 15 we learn that the Scandinavian part of the vineyard then consisted of 9 Conferences, comprising 67 Branches, with 4794 members, of which 809 were in Norway, 1761 in Sweden, and the rest in Denmark. During the six months previous 422 had been baptized, a majority of them in Sweden, and 14 had emigrated.

**APPOINTMENTS.**—Elder Lot Smith has been appointed to preside over the Birmingham, Elder A. P. Shumway over the Liverpool, Elder George Lake over the Durham and Newcastle, Elder George H. Peterson over the Nottingham, Elder Alma Eldredge over the Bristol, and Elder Albert Dewey over the Southampton Conferences.

## CORRESPONDENCE.

### AMERICA.

Salt Lake City, June 1, 1870.

President A. Carrington.

Dear Brother,—Without having any of your favors to answer, or any spe-

cial news to communicate, I take the opportunity to address you a few lines before leaving for a trip to visit the Saints in the northern settlements of the Territory, as early next Saturday

morning I shall start by the Utah Central Railroad to hold a two days' meeting with the Saints in Brigham City, on Saturday and Sunday, from whence I shall proceed to the Malad, and from there across the mountains to the settlements around Bear Lake, returning by Cache Valley. President D. H. Wells, Elders W. Woodruff, J. Taylor and B. Young, jun., and others will accompany me from this city. President Geo. A. Smith and a number of other brethren will go along with us as far as Brigham City, and return by a special train on Sunday evening. President Smith will take charge in the city during my absence.

To-day I enter my seventieth year, feeling as full of life, joy and satisfaction in the blessings of the Lord as ever I have done since my earliest remembrance. These feelings are increased by witnessing, year after year, the growing strength of the kingdom of our God, the impotency of our enemies—be they apparently ever so powerful, to hinder the progress of His work, and the development of the faith and diligence of the Saints. As to our enemies, they are not prospering. Notwithstanding the acquisition of Amasa M. Lyman, "the movement" is losing ground every day. Two or three of its most prominent advocates have seceded, and several others are only waiting for a plausible excuse to do so. On the other hand, the nomination by President Grant of gentlemen to supersede Secretary Mann and Chief Justice Wilson has produced an unpleasantness in the midst of the Federal office-holding fraternity here, as these two gentlemen consider that their colleagues had much to do in bringing about their removal; we are promised some interesting revelations, all of which will no doubt tend to the good of the citizens of Utah.

The great summer stream of trans-continental tourists is steadily flowing westward. Most of those travelling for pleasure pay a flying visit to Salt Lake City; among the latest and most influential of these parties was that of the members of the Boston Board of Trade and their friends, numbering in all about 130, who arrived here last

Saturday night and left again on Sunday evening. During their short stay they "did the lions" of Salt Lake City, attended the Tabernacle, &c. Myself and several other brethren dined with them on Sunday afternoon on board their commodious "city on wheels." This is the first train that has travelled the entire distance from the Atlantic to the Pacific without changing, as the same cars in which the party left Boston carry them to San Francisco. The train consists of eight luxurious cars, equipped with everything necessary to promote the comfort and pleasure of the passengers, including two well stocked libraries, two organs, and a printing office. From the latter is published, as they journey, a lively, well printed little sheet styled the *Trans-continental*, No. 1. being dated "Niagara Falls, May 24;" No. 4. "Ogden, May 28." At night the train is ingeniously lighted with gas. It is indeed astonishing to reflect how fast events crowd along in this age. A few years ago we should have scarcely dreamed of these magnificent palace cars resting in our city for a few short hours, and then again whirling away westward to the Pacific; or even thought of cars being fitted up with organs, libraries, and above all a printing press. But the *Trans-continental*, published at the rate of forty miles an hour, is now one of the facts of the age, a sign of the times.

The last few weeks have been busy ones with most of our farmers and agriculturists. A concerted attack has been made on the hosts of grasshoppers everywhere surrounding us and eating up our fruits, grains and vegetables. Various ingenious plans have been put into operation for the destruction of these devourers, and many thousand bushels have been destroyed, by which means we hope by the blessing of the Lord to preserve a portion of our crops for ourselves and families. Had the Saints, in past years of abundance, listened to the counsel that was so urgently impressed upon them and stored up their grain, there would have been no necessity of thus fighting for our food. Then our barns and granaries would have been full, and we could have let the land rest for a season or two, and directed

our attention to building the Temple of God, preaching the Gospel and making ourselves wise by study, leaving the grasshoppers to fatten on the sage brush and grease wood, until they left for other parts where the land in its wildness brought forth more generously. But as it is, the bins of most of the Saints are empty, and the seed must be sown and the grasshoppers fought, or some might go hungry.

Notwithstanding the action of Congress deciding where the junction of the two great railroads shall be located—viz., some six miles beyond Ogden, the companies do not seem very energetic in removing from that city, and it is possible their excitement may subside and they will remain at Ogden, although it is a "Mormon" town and they cannot have things entirely their own way.

With love to yourself and the Elders and Saints in the European Mission, and praying that the richest blessings of heaven may rest upon you and abide with you, I remain your brother in the Gospel of peace,

BRIGHAM YOUNG.

#### ENGLAND.

Faversham, Kent, May 30, 1870.

President A. Carrington.

Dear Brother,—We have just returned from our usual tour around the Conference. We found the Saints feeling well in the Gospel and still having a desire to hold on to the principles of eternal truth. They are striving to their utmost to emancipate themselves from these lands, and are looking forward with great anxiety for the day of their deliverance from Babylon.

We held several meetings with the Saints, and at one place a man not in the Church opened his house for us to preach in, and invited some of his friends to hear us. Brother Barton and myself accepted the offer and had a very good meeting. We baptized four new members and rebaptized two more, also reorganized a Branch at Croydon, hunting up the lost sheep and appointing a shepherd, and putting the machinery in working order, which I trust will do good.

I was much pleased to hear of your

safe arrival at Liverpool after enjoying a pleasant tour on the Continent.

I now conclude, praying God to bless you and give you joy in all of your labors to build up His kingdom, and that you may be preserved from all harm or danger to return in safety to your mountain home, when you have accomplished your mission in these lands. Brother Barton joins me in kind regards to you and all at 42.

Yours in the Gospel covenant,  
WINSLOW FARR.

Somerset, June 5, 1870.

President A. Carrington.

Dear Brother,—Having gone through the entire Dorset part of my Conference, on my way to visit brother J. S. Richards at Bristol, I am happy to inform you that the Saints are generally well and feel like pressing on in the great work of the Lord.

Brother Mousley, who is at the other end of the Conference, also writes encouragingly.

I am now on my way back to Southampton, calling on the Branches through this district.

With kind regards, I remain yours in the Gospel,

G. H. KNOWLDEN.

Liverpool, June 14, 1870.

President A. Carrington

Dear Brother,—On the 27th of July, 1867, in company with about twenty of my brethren on missions to Europe, I arrived at Liverpool and was made welcome by Elder F. D. Richards, who was then President of the European Mission. I was appointed to labor in Loudon, and for one year I travelled in that Conference. In the spring of 1868 I was appointed to labor in the Swiss Mission, and on the 6th of July I left the metropolis for the land of Tell, where I have since travelled until the 6th ult., when I was released by yourself to visit my friends in England and Scotland.

I feel thankful for my mission, and trust I may profit by the lesson I have learned. The kindness of the Saints here, as well as on the Continent, has far exceeded my expectations. Never have I had occasion to want, neither have I lacked a friend since I left my mountain home, and for the hospita-

lity of my many dear friends I feel to ask the blessings of Heaven upon them and their interests, and may God hasten the consummate emancipation of every faithful Latter-day Saint in Babylon.

Brother Carrington, accept my heartfelt thanks for your many kindnesses and good instructions to me, and may the smiles of heaven continue to shine on your path through life.

I take advantage of the present occasion to thank brother F. D. Richards for his fatherly and wholesome advice, and also the many favors shown to me by him while he was in these lands.

With a humble prayer for the success of all the honest in heart, the speedy deliverance of the Lord's poor, and an abundant portion of the Spirit of God to accompany brothers Eldredge and Jaques, and all engaged in the consummation of God's designs, I remain yours ever,

H. YOUNG.

London, June 25, 1870.

Dear Brother Jaques,—It is two weeks to-day since I landed in the great city of London. I have visited quite a number of places of interest since I came here. I have also visited several families of Saints. I find some very good people, those who are trying to serve the Lord and live up to the requirements that are made of them. We have some very good sized congregations in London. The meetings are pretty well attended, yet there is but very little interest manifested by the outside world in reference to our holy religion. However, a few from time to time embrace the Gospel. The Saints generally are poor, but rich in spirit. The London Conference extends over a large tract of country. The Saints outside of London are very much scattered. There is considerable leg service to be performed in visiting them. I have not as yet been outside

of London, but I intend visiting all the Saints in the Conference as soon as possible after brother Shurtliff and the rest of the brethren start for their mountain home.

President Joseph Young and his son Seymour arrived in London last Thursday. They attended a meeting in the North London Branch the same evening. They will remain with us until next Friday. Their health is very good, and they seem to enjoy their visit to the great metropolis. The Saints are pleased to see them, and I have no doubt but that their visit will prove beneficial in comforting the Saints.

I am quite well, I feel first rate, and begin to feel more at home, as I get acquainted with the Saints. I trust that I shall be enabled to magnify the holy Priesthood that has been conferred upon me.

Give my love to President Eldredge, brother Carlson, and all the brethren in the Office. I remain your brother in the new and everlasting covenant,  
GEORGE ROMNEY.

#### DENMARK.

Copenhagen, June 22, 1870.

President Horace S. Eldredge.

Dear Brother,—I take pleasure in informing you of my safe arrival at this place yesterday, at 10.30 a.m.

I spent several days very pleasantly with the brethren in London. I had a very good time crossing the German Ocean, but a very rough night on the Baltic from Kiel to Korsor. I felt a little *upish* and *downish*, but did not feed the fish.

I found brother Jesse N. Smith and the brethren in the Office all well and feeling first rate.

With kind regards to sister Eldredge and the brethren in the Office, I remain your friend and brother in the Gospel of peace,

W. W. CLUFF.

#### UTAH NEWS.

The following are from the *Deseret News* to June 2:—

The *College Lantern* had suspended till next term, for lack of material.

Mr. P. Margetts had a farewell benefit at the Theatre, May 23, and a good house.

Martins or "swallows" were busily engaged in cleaning out the grasshoppers in the city.

Hon. F. D. Richards reported considerable sickness in Ogden from measles and chickenpox.

Three hundred Chinamen had arrived at Ogden, to work on the U.P.R.R. between there and Wasatch.

Professor Careless was instituting a music school for the instruction of amateurs on the violin, violincello, flute, etc.

Cool, rainy weather in Utah, with a piece of a snow-storm the last of May at Salt Lake City and some other places.

Samuel Keigh, a resident of Hyrum, Cache County, was torn and mortally wounded by a circular saw at Paradise, May 30.

Brother Jesse Murphy, with eight men and boys to help him, killed in one day forty bushels of grasshoppers, besides a quantity burned.

Considerable barley of a fair yield had already been harvested at St. Joseph on the Muddy, and the wheat, which was ripe, was tolerably good.

Elder A. Galloway said there were plenty of grasshoppers at Tooele City. The prospect for raising wheat there the present season was not bright.

A youth named John Stewart had confessed to having murdered the young Indian girl at Fairview, because, as he says, the girl had threatened his life if he did not marry her.

John Done, of Payson, recommends a machine with a fan to drive a sheet of flame on the ground to destroy grasshoppers. He thinks they could be cooked that way fast.

Messrs. Savage and Ottinger had exhibited a fine steel engraving of an excellent likeness of President B. Young, engraved by Virtue and Co., London, from a photograph by Savage and Ottinger.

"Quilp" wrote from Pinto, May 22, that the health of the people in that place was good, the crops looked excellent, weather cold and dry all spring, and feed on the hills scanty. No grasshoppers.

At Bloomington, Rich County, in wrestling with another young man, Frank Aland was thrown heavily on the ground, his opponent falling upon him. Aland was so severely injured that he died the same day.

A number of ox teams, three or four yoke to a wagon, had commenced to haul granite for the Temple, but the State Road was hardly solid enough for such heavy work, which might delay the business a little.

Brother James Taylor, father of Elder John Taylor, died at Salt Lake City, May 27. James Taylor was born at Ackenthwaite, Westmoreland, England, June 21, 1783. He labored with his hands until his last illness, five weeks previous to his death.

An excursion train was to run to and from Brigham City for the meetings on Sunday June 5. Besides those named in President Young's letter as accompanying him to Brigham City, were Bishops R. T. Burton, A. K. Thurber, and Christopher Layton, and Elder J. R. Winder.

The train carrying the Boston Board of Trade excursion party consisted of baggage car, smoking car (with shaving saloon and printing office to issue the *Trans Continental*, a small daily morning paper), two hotel cars (with kitchen, dining room, drawing room, sleeping berth, and wash rooms), two commissary cars, and two saloon cars with organs and library.

Brother A. C. Brower, of Richmond, Cache County, arrived May 26 from his mission to the States, looking and feeling exceedingly well. He had travelled in Nebraska, Illinois, Iowa, Minnesota, and Wisconsin, laboring publicly in the three latter States, had an excellent time during his absence, had baptized several, left others believing, and been well treated everywhere, but was glad to get home again.

Elders Henry G. Boyle and Haden W. Church had been laboring in Virginia and North Carolina, brother Church's labors extending into Tennessee. He had suffered with ill health during his absence, but at present was looking remarkably well. They brought in a company of 70 persons. One death, that of an infant of three weeks, occurred on the journey. The disposition to listen to the Gospel was greater in the country places than in the towns and cities on the lines of travel. The last labor Elder Boyle performed in Franklin County, Virginia, was to baptize ten persons and organize them as a Branch of the Church.

Brothers Geo. Nebeker and Davidson arrived May 27 from the Sandwich Islands. Since last October, eighty tons of sugar and twenty barrels of molasses had been made on the plantation at Laie, all of which had been marketed, except a little brought to Utah. Brother Nebeker sold twenty tons in San Francisco. Brother Benjamin Cluff and family also returned at the same time from a six years' mission to the Sandwich Islands. He reported the mission on the Islands in a prosperous condition, and the natives feeling well. The sugar plantation was also prosperous. Brother Cluff had his home on the island of Oahu, but paid occasional visits to Maui, Kanai, and Lanai.

Brother John Hawley, of Grass Valley, reported that the crops in Pine Valley ward when he left, though rather late, looked well; no grasshoppers had made their appearance farther south than Cedar. The people of those southern settlements were adopting the co-operative principle of caring for their cattle, horses and sheep, which, under that system, were doing well. The people of Pinto and other settlements intended to enter into co-operation in the manufacture of butter and cheese. This latter branch of manufacture is one that can be carried on successfully in those settlements. The range there is extensive and of a good quality, and they have a convenient market for their produce in Meadow Valley. The people of Pine Valley were taking steps to have their stock removed to Spring Valley. The health of the settlers in the south was generally good.

A Ladies' Co-operative Retrenchment meeting was held in the Fourteenth Ward Assembly Rooms, May 13, Mrs. Margaret T. Smoot, President; Mrs. Eliza S. Dunford, Secretary; and Miss Susie Young, Reporter. Pres. Mrs. Smoot made very appropriate opening remarks, and invited the sisters to occupy the time in speaking, which was responded to by Mesdames Chapman, Hailstone, Hampton, Farrer, Hook, Tompson, Horne, Goddard, East, R. Pratt, M. A. Pratt, Higby, Lovesey, M. B. Young, and McAllister. A variety of subjects was spoken of, including table and dress retrenchment, home manufactures, union and concert in action, economy, diet, the proper cultivation and training of children—instruction in regard to stillness and proper decorum in places of worship, on showing due respect to the ordinance of the Lord's Supper, by removing the gloves when partaking of the sacred symbols, and also that the bread and cup should be taken in the right hand. A suggestion was made that a general Ladies' Co-operative Store be established by the united efforts of all the Female Relief Societies in the city, the stock to consist entirely of articles of home manufacture. Some twenty home-made hats and bonnets were exhibited on the heads of those present, with a decided expression that the number should be multiplied.

The following are from the *Ogden Junction* to June 4—

Jos. A. and John W. Young, Esqrs., had returned from a trip to Omaha.

The *Junction* says times are dull and hard, but they will get brighter and better, so it is no use to despond.

A Morgan County correspondent says thousands of swallows cover the ground there and feast away at the grasshoppers.

Mr. Woodmansee was about to open his new Theatre for performances twice a week, with the Ogden Dramatic Company and T. A. Lyne and Miss Adams.

It was resolved to build a two story school-house on the block north of the present site, Third Ward, Ogden. Trustees for the ensuing term, W. N. Fife, Elijah Freeman, and Jeffrey Dinsdale; Building Committee, W. N. Fife and Thomas Dee.

The Ogden City Council have been manufacturing an extraordinary number of ordinances lately, the members being evidently anxious to earn their wages. How good and how pleasant it is when city fathers set an example of industry! What a salutary influence their excellent example must have on the community at large! When the righteous are in authority, the people rejoice.

"H" wrote from Coalville, May 22. That settlement was commenced May 17, 1859, by Bishop Henry B. Wilde and about half a dozen other persons, chiefly from Sugar House Ward. In the fall of the year coal was discovered in the vicinity by Mr. John Spriggs and subsequently more by Bishop Wilde. Four mines have been opened—Spriggs', Wasatch Company's, Robinson & Co's, and another. The supply is very extensive. Coalville City numbers 600 inhabitants, and the population is rapidly increasing. That city rejoices in grist and saw mills, neat, substantial rock, brick, and frame dwellings and public buildings, good day and Sunday schools, 175 scholars attending the latter, superintended by Mr. John Allen, an excellent choir, led by Mr. John Beard. Mr. James Salmon teaches a large juvenile choir the Sol Fa system. Coalville is built on a high bench rising from the west side of the Weber river, along which lies a long narrow strip of farming land. Eastward is more farming land. Chalk Creek runs along the foot of the mountains north of the city, and empties into the Weber on the west. The grading of the Coalville railroad,  $4\frac{1}{2}$  miles long, was nearly completed, and most of the ties were ready.

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#### SCRAPS OF NEWS.

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Under existing arrangements the mails for Europe are regularly dispatched from New York as follows—On Tuesdays by steamers of the Hamburg line to Plymouth, England; Cherbourg, France; and Hamburg, Germany. On Wednesdays by the steamers of the Williams and Guion line to Queenstown and Liverpool. On Thursdays by the steamers of the Cunard line to Queenstown and Liverpool, and of the North German Lloyd line to Bremen. On Saturdays by steamers of the North German Lloyd line to Southampton and Bremen, and of the Inman line, carrying the Irish mail only to Queenstown. The foregoing arrangements include all the available service afforded by the existing lines of Transatlantic steamers. The time usually occupied by mail steamers in crossing the ocean is from nine to eleven days, the Cunard, the Inman, and the North German Lloyd lines being the fastest.

The New York "Sun" says Congress will not adjourn before the 1st of August.—Seward says Mormonism in Utah is a marvel of civilization, and destined to become a great social and moral power on that continent.—McFarland says some hard things of Schuyler Colfax and Mrs. L. G. C.—A New York new church is to have pit, pit stalls, boxes, private boxes, and a gallery, "so that the select worshippers can perform their devotions apart from the common throng."—A "Removal of the Capital Convention" is to be held at Cincinnati Oct. 25.—Most of the military force of the United States is now beyond the Mississippi.—It takes 100 hours' talk to pass an Act of Parliament this session.—Crows are heavy on grasshoppers.